

A true and fayth-
ful Exposition vpon the

firste Chapiter of the Prouerbes
of Salomon, made in

French by Master Michael

Cope. And trans

lated into En

glishe by

M. O.

Antenna

¶ Seene and allowed according to the order
appointed in the Queenes Maiesties
Iniunctions.

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cas Harrison, dwelling in Pau-
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of the Crane.

Anno. 1565.

To the righte wor- shipfull and his singular

good Mayster, S. Anthony Coke

Knight, his humble seruaunt

and dayly orator. M.O. wisbeth

continuall health wyth

increase of worship.



OF ALL THE DE-
formed monsters that doe
breede in the desert and
vaust fennes of ignorance
(ryghte vvorshipfull and
my singular good Mayster) the byting of
none is more miserable to suffer, more
terrible to see, more execrable to heare
than of that vgle some shameles and dis-
sembling monster ingratitude: vnto vvho
as the Egyptians vnto the Crocodill, least
I might seeme an Idolater, in receauing
such and so many benefits at your vvor-
ships handes vvvythout any token of me-
morie shevved on my part touching the
same, I haue novv at the last indeuoured

A.ij.

to

The Epistle dedicatorie.

to purge my self from the leauen of vn-
thankfulnessse, in dedicating these my
rude labours vnto your vvorship, Com-
mentaries vpon the first Chapter of the
Prouerbes or vvyse sayings of prudente
king Salomon.

But bicause your manifold frendship
and beneuolence hath bene such towar-
des me (not onely here at home, but also,
vwhen partly for the seruice I ought vn-
to your vvorshippe, and chieflie for the
peace of my conscience in the dayes of
persecution being vvyth you in Stras-
brough beyond the seas) that if I shoulde
spende halfe my time in youre seruice it
vvere farre vnable to craue acquittance
of the same: by reason vwhereof I vvas
somvvhat abashed at the first to present
so smmall a trauayle vnto youre vvorship.
But calling to memory your godly zeale
to the sacred Scriptures, vvith your aun-
cient gentlenes and accustomed huma-
nity tovvardes all men, I boldely enter-
prysed that vvchich before I vvas doubt-
ful to attempt. That is, vvhen this vvork
came

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came to my handes, being a parte of the holy Scripture, a ievvell so incomparable that neyther the hie knowvledge of the Astronomer, the deepe search of the Physitian, the profound vvisdome of the Philosopher, nor the subtiltie of the Logician could once appere to giue the like preceptes of morall vertue, & much lesse of heauenly discipline to teach, to correct and to instruct by the straight rule of iustice and equitie: vvhicke thing vvhen I did behold, it styrred vp in me a marvellous desire to translate the same into our English tong, and that chieflie for three causes: the first, that I might shevve my self a laborer vnder the principal vvorkmen of Gods Church to furder the building of the same: secondly, (bycause Cicero sayeth, *Non solum nobis natifumus*, vve are not alone borne for our selues,) that my country men, such as knowv not the tongs, might participate vvith mee the svvete exposition of those sentences, the shortnesse vvhereof, as all other scriptures of lyke style vvithout a faythfull ex-

The Epistle dedicatorie.

positour stand couered from the ignorant
in darknesse and obscuritie. Thirdly by-
cause serching the pore and simple store-
house of my abillitie, I founde no gifte
more meeter to present vnto you, nor
none vvhich I knowve you vvould bet-
ter accept than such as doth tast of god-
linesse, vvysdome and learning. Nowve
as I haue for these and such like causes
transferred this learned autors mind out
of a straunge language into our vulgare
speache, so I dedicate the same vvith my
hearty good vvil vnto your vvorship to
supply the roome of some richer gyft if I
had it. VVherin I hūbly desyre you not
only to behold hovv smal the earth is in
respect of the heauen, but sēblably hovv
great it is as touching it self, and for that
I am not a translatour of such graue yea-
res, rypenesse of style, and perfection in
iudgement as the maiestie of this matter
requireth. Notvvithstanding if it shall
please you to esteeme my good vvil here-
in, you shal not only follovve the exam-
ple of Christ your general, refrayning to
breake

The Epistle dedicatorie.

breake a broosed reede and to quench
smoking flaxe, but also spurre me for-
warde to attempte some greater labour
in the lords vineyarde vvhich may be to
the glory of GOD and to the edifying
of his Church. And thus loth to offende
by tediousnesse vvhiche mighte appeare
more comberous than commendable, I
ceasse to trouble your vvorship from the
meditation of your vvayghty affayres.

Befeeching almighty God long to
preserue you and yours in al
health, vvealth and
godlynesse,



To the Reader.

Although gentle Reader, these pro-
uerbes were spokē by the mouth
of Salomon king of Israell, at y
motion of Gods spirit, for the instructiō
and teaching of all estates, both high and
lowe, rich and poore, olde & yong in enery
degrée : & that this mighty king for wise-
dome and sciēces, both deuine & politike,
was so much the more able to teach all,
by how much he had receiued a promise
of God to be wiser than all his progeni-
tours & successours: Yet notwithstanding
this lerned man of God. M. Cope in pen-
ning & I in translating this cōmētary do
chiefly regard thy capacitie which art ig-
norant, for the learned can help theselues
whom notwithstanding I besech to par-
dō me their poore & inferior brother, & of
thee I desire good wil for my labour. For
thy sake I haue translated it so, y it yea-
deth vnto thee y autoꝝs minde at the least
sense for sense, and where our phrase and
the French do agrée, verbatim, that out
of the wordes thou mayst choose the sense
and out of the sense gather the reason,
and so obtaine the truthe.

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A familiar exposition on of Michaell Cope vpon the Proverbes.

- 1 **T**He parables of Salomon the sonne of Dauid king of Israell.
- 2 To knowve vvisdome and instruction, to vnderstand the vvordes of knowvledge.
- 3 To receiue instruction to do vvise-ly by iustice and iudgement and equitie.

T*He parables. &c.* It is wvritten in the first booke of the kings the. 3. Chapter and. 5. verse. The Lorde appeared in Gibeon to Salomon in a dreame by night: and God sayde, aske what I shall giue thee. And Salomon sayde, giue therefore vnto thy seruauant an vnderstanding hearte to iudge thy people that I may discerne betweene good and bad. And God sayd vnto him, because thou haste asked this thing. &c. Beholde, I haue done according to thy
A. b. worde:

An exposition vpon the
woꝛde : loe I haue giuen thee a wyse &
an vnderstanding heart, so that there
hath ben none like thee befoze thee, nei-
ther after thee shall arise the lyke vnto
thee. Thzough this wysedome and vn-
derstanding he iudged the people of Is-
raell of whome he was feared. By this
selfe same wysdome he spake thze thou-
sand parables : as it is wꝛitten. .1. kings
4. chapter. 32. It was whyles he was
king ouer Israel that he vsed such wis-
dome in doings & sayings : euen whyles
he was a peaceable king, according
to the promises of God. .1. Chzonic. 22. 9.
Beholde, a sonne is boꝛne vnto thee
which shall be a man of rest, for I wyll
giue him rest frō al his enemies round
about, therfoze his name is Salomon :
and I wyll sende peace and quietnesse
vpon Israel in his dayes. All kings,
Princes and Magistrates, should heere
learne wherto thei ought to apply thei-
r vnderstanding, and what they should
flee and hate.

To knowe &c. Albeit we are not kings
neither worldly princes, noz haue pub-
like charge, yet ought we to followe the
wysdome

first of the Prouerbes.

wisdomme of good Kings and Princes,
as they are giuen vs of God for an ex-
ample. And for asmuch as we haue not
at all tymes wise superiours, as expe-
rience teacheth, yet haue we neede at al
times to be wise vnlesse we will perish
wth the folysh. For neyther the folly
of the great or smal shal excuse vs to be
culpable of damnation, if we follow it
and delite therein. And therefore Salo-
mon was not onely content to bee as a
mirroz of wisdomme to those of his time,
but would also profit all ages, so long
as the world should last: & to this ende
hath he written these notable prouerbes
& excellent sentēces, profitable to teach
one to gouerne himself wisely in al ho-
lineſſe and honeſtie, in all righteousnes
and innocēcy, in all modeſtie and ſo-
brietie, in the faith and feare of God, as
it shal be knowne in hearing & reading
them. But to make vs moze attentiuē
and diligent to reade and heare them,
and to print them in oure memorie, to
delite also in speaking of them, chiefly
to the instruction of the ignorant: hee
at the begynning sheweth vs whereto
and

An exposition vpon the
and to whom these sentences do serue,
If we were not very dull and blockish
we would gretly desire to be adourned
with these vertues. Wherefore we must
neither be deafe nor negligēt, but read-
dy and dilligent to heare the Prouerbes
of king Salomon, whereby he promys-
seth to teach vs first *wisdome*: not þat wis-
dome of this world neither of the prin-
ces of this world, which perishe. Such
wisedome is foolishnesse befoze GOD
which gaue Salomon this wysedome
which he teacheth by these Prouerbes.
If then we learne them truely, and de-
lite in that which we teach, we shall be
indued wpyth heauenly wysedome. The
which as it is and hath bene ever one,
so let vs not think that Salomon doth
teach any newe thing, for it is sayde in
Deut. 4. 2. Ye shall put nothing vnto
word which I commaund you, neither
shall ye take ought there from. &c. The
wysedome then that he teacheth vs, is
to cleaue faste to the worde of God, in
walking after his commaundements.
It is that wisdom which Moses taught
the chylozen of Israel in the same place
saying

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first of the Proverbes.

saying: beholde, I haue taught you ordinances & lawes, as the lord my God commaunded me. &c. But here it might be sayde that Salomon needed not to haue wrytten, seing Moses had before already wrytten, and that he teacheth no other wysdome but that which Moses taught. It may be answered, that that which Moses hath briezly and obscurely taught for the capacite of the people, Salomon dilateth and amplifieth, and therein he serueth as an interpreter to Moses. But it may be sayde a gayne, if Salomon doe teach no other wisdome than that which Moses taught that he teacheth not Iesus Christ, who (1. Cor. 1. 30.) of God is made vnto vs wisdome and righteousnesse: and therefore his doctrine appertayneth nothing vnto vs, which should regarde to know nothing but Iesus Christ, & him crucified. I aunswere, that Moses hath spoken of Iesus Christ. John. 5. 46. If you hadde believed Moses, you woulde also haue believed me. Galath. 3. a. 24. The law was our scholmaster to bring vs to Christ. &c. But Salomon teacheth not onely

An exposition vpon the
onely the lawe, but also saith : and set-
teth forth vnto vs diuers promyses of
God, and consequentely he teacheth vs
Jesus Christ, of whome also he was a
fygure : for all the promyses of God
are yea, and Amen in Jesus Christ,
2. Cor. 1. d. 20. **W**herfore whē we heare
the Proverbes of Salomon, let vs not
thinke that he will leade vs onely to do
the works of the lawe outwardly : but
that chiefly he tēdeth to frame our ma-
ners to the feare and reuerēce of God,
the which is not done wythoute fayth.
Secondly, he promisetht vs *Instruction*.
Wherby we should knowe what to do
and what to eschue, for to lyue in thys
present world soberly, righteously, and
religiously : the which instruction is
not onely in wordes, but also in temp-
tations and afflictions. Deut. 8. a. 1.
Wherbyon it followeth that Salomō
being on earth, spake not earthly, but
heavenly : for we haue not instruction
vnlesse God speake to vs from heauen
as Moyses doth shew it very well. Deut.
4. f. 36. Out of Heauen he made the
heare his voyce to instruct thee. &c.

Wherby

first of the Prouerbes.

Wherefore, if we bee giuen to earthly
and worldly things, and perseuer ther
in, we can not receyue instruction. It
is then needefull for vs to withdraue
oure selues from the desire of worldly
things, & that by the meanes of Gods
grace. For S. Paule saith in Tit. 2. c. 12
For the grace of GOD that bringeth
saluation vnto all men hath appeared,
& teacheth vs that we should deny vn
godlinesse and worldly lusses, and that
we should lyue soberly and righteously
and godly in this present world. Third
lye, hee promyseth that we shall haue
knowledge and vnderstanding in the lawe
and worde of God: the which onely is
our knowledge & vnderstanding. Deu.
4. a. 8. It is sayd also in Iohn 1. Epistle
2. a. 3. And hereby we are sure that we
knowe him, if we kepe his commaun
dements. This knowledge ought to be
greatly esteemed of vs, as we are admo
nished therto. Jer. 9. f. 23. Let not y wise
man glozy in his wisdom. &c. But let
him that glorieth, glozy in this, that he
vnderstandeth and knoweth me. Tho
row this knowlege we differ fro brute
beastes

An exposition vpon the
beasts. Ps. 32. c. 9. We ought the to giue
good heede to these sayings of y wise mā.
Fourthly, he promisetb vs *Instruction to
doe wysely*, that is to say, that by his say-
ings we should learne not to bee stub-
borne: but that willingly we should
heare those which shew vs our faults:
and chiefly those which are expert and
wise, which know how to reprove, & bi-
t in time and place: that by their cor-
rection we may amend our life and be-
come wise. And by these sentences he
laboureth to withdraue vs from death,
whereto the obstinate and stubborne
are bent. Rom. 2. & 4. *O* despisest thou
the riches of his bountifullnesse and pa-
tience & long sufferance, not knowing
that the bountifullnesse of God leade
thee to repentance &c. Finally, they
serue so to frame our heartes, that we
should delite to giue to our neighbors
that which is theirs, to suffer no man
to doe them wrong, and to gouerne
in such wise that no man finde in vs a-
ny worthy reprove or blame. We lea-
then by these words to do wel to al men
to hurt no man, and to be a good exam-
pl

first of the Prouerbes.

ple to our neyghbours and not offēſine to them. And herein we begin a blessed lyfe & to poſſeſſe the kingdome of heauen, wherin is our abyding : but thoſe which doe the contrary, beginne euen now their hell. As farre as we can hyther to ſee, theſe ſayings learne vs to feare and ſerue God, and to agree with our neyghbours, and accompliſh our ſaluation.

- 4 To giue vnto the ſimple ſharpnes of vvitte, and to the childe knowledge and diſcretion.

After that he hath ſhewed wherto theſe ſentences ſerue, he declareth to whome they are profitable : and cōtinueth furthermoze in ſhewing what profit cometh of them. By the *ſimple* he vnderſtanderh thoſe which neyther haue wiſe nor wyſedome to gouerne themſelues, nor yet can diſcerne good from euill, to doe the one and ſpye the other : and ſo are eaſy to be deceiued, and may ſoner be perſuaded to followe wickedneſſe than ryghteouſneſſe, to choſe rather y^e which is hurtfull vnto them, than their

13.1. profit

An exposition vpon the
profit. We are all of this nature, if we
be left vnto our selues. Adam hath wel
shewed it vnto vs, Genesis. 3. chap. and
not only shewed, but also from him as
fro a spring hath this simplicity flowen
into all mankinde. But although it be
naturall and come by succession, yet if
we perseuer therein, wee shall not be
excusable, but as by it wee shall fol-
lowe wickednesse and chose our hurt
euen so by it shall we miserably perish
with the wicked. For syth that God
doth teache vs by his worde, howe we
should take heede from being seduced
in giuing vs warning of the crafty in-
uentions and enterprises of Satan, of
the deceytfulnesse of the worlde, and
alluring of our owne concupiscences
and offring vs his helpe, fauoure, and
grace: it is only our fault if thys hurt-
full simplicitie be not taken from vs,
that we haue not this sharpnes of wit
knowledge and discretion whiche the
wise man promisetht vnto the simple
which wyll apply to his sayings wyth
all their heart. When he maketh such
promyse, we must vnderstande that

first of the Prouerbes.

is not good to be simple: as are those which S. Paule speaketh of. Rom. 16. c. 18. that suffer themselves to be deceived with false teachers. Yet he meaneth not that we should forsake simplicity, but in as much as it proceedeth of our naughty and corrupt nature, and that through this corruption it is accompanied either with malice or ignorance or else with them both. Ephesi. 4. d. 18. Such simplicity as is joined with wisdom and knowledge, whereby a man sleeth all euill with all his mighte, is much commendable. Here withall it becometh vs to be beautified as S. Paul exhorteth vs. Rom. 16. c. 19. But yet I would haue you wylse, vnto that which is good, and simple concerning euill. And. 1. Corin. 14. d. 20. Be not children in vnderstanding, but as concerning maliciousnesse be children, but in vnderstanding be of a ripe age. And the childe. For as much as the yonger sorte are commonly simple, Salomon ioyneth the together, and promyseth that if they giue good eare to his prouerbes, they shall obtayne knowledge and dis-

B. g. cress.

An exposition vpon the
 cretion. He setteth knowledge fyrst : the
 without it children become stiffnecked,
 following their fancies, affections and
 lustes, not regarding what shall hap
 pen thereof, neither are commonly co
 nstant : but are now of one opinion and
 by & by of an other : now wyl they one
 thing, and immediately after the con
 trary . But when Salomon spake of
 children , promysing them knowledge
 and aduise ment, he had not respect on
 ly to the age, but to the vnderstanding.
 So, of what age soeuer we be, if we be
 boyd of all knowledge and discretion,
 it is very needefull for vs to heare the
 sentences of the wyse man, and al such
 like doctrine : and chieflie to be atten
 tive vnto the doctrine of the Apostles
 ec. Ephes. 4.

- 5 A vvyse man shal heare & increas
 in learning, and a man of vnder
 standing shall attayne vnto vvyse
 counsels.
- 6 To vnderstand a parable, and the
 interpretation, the vvordes of the
 vvyse, and their darke sayings.

first of the Prouerbes.

As the prouerbes of Salomon are necessarie and profitable to the simple & to children for y^e well framing of their heartes, and right directing of their wayes : so are they to the wyle for the increasing of their wysedome and further knowledge . Whereby it appeareth that not onely the simple and children ought to be the schollers and disciples of Salomon , but also the wyle . Those then which count themselves so wyle that they think they haue no nede to learne, and therfore contemne both preachings and reading of the holy scriptures : not onely are boye of wysedome, but also as much as in them is, they make the holy Ghost a liar, which hath spoken by the mouth of Salomō . And that we be not of the number of such people, let vs be continuall schollers of our G D D, and doe after the counsell of S. James. Chapter. 1. a. 5 . If any of you lacke wysedome let him aske of God , which giueth to all men liberally, and reprocheth no man, and it shall be gyuen him . So doing we shall increase in wisedome & learning :

An exposition vpon the
foz to him that hath it shall be gyuen, &
he shall abounde, and from him that
hath not, euen that he hath, shal be ta-
ken away. *And a man of vnderstanding.*
To the ende that we shoulde be more
dilligent to adde doctrine vpo doctrine
and neuer to ware weary of learning
to vnderstande more perfectly þe truth,
Salomon sheweth vs what profite co-
meth therof, besides that which he hath
declared already in saying, *And a man
of vnderstanding shall attayne vnto wyse
counsels.* As Salomon hath not asked
worldly riches, neyther the pleasures
and desires of the flesh: but hath asked
wysedome and prudence to gouerne
both him and his people: so also he pro-
myseth not to the man of vnderstand-
ing that he shall haue temporal goods,
and that he shall lyue at ease in this
world, but he promyseth him wyse coun-
sels: the which he expreßeth by a word
that signifieth diligence & dexterity of
wit to gouerne. Therewith shall thou
be endued which being wyse & learned
doe alwayes pursue more and more to
profite in the knowledge of the truthe:

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for they shall knowe howe to moderate
and rule both theselues and their pro-
per affections, and to kepe them vnder
that they do not raygne: and also shal
be fytte and meete to shewe others the
waye to doe the lyke. Here wee are
taught what the gouerners both of the
Church and common wealch ought to
be: to wæte, that such should be ordai-
ned which both loue the truth and are
exercised therein. We learne also that
after we haue heard and knowen, wee
musse not bee ydle, but that the effecte
must followe. Mat. 7. d. 24. Iam. 1. d. 22.
Moreouer, that wythout hearing the
word of God no man can be wise, nei-
ther profit himself nor any other, and
that they which do not gouerne them-
selues after the word of God, must ne-
des bee ignoraunt and blynde, and fall
into manye vices: that they are not
onely vnprofitable, but also hurtfull to
themselues and to their neighbours.

6 To vnderstand. Salomon hath alredy
counted vnto vs many frutes which
they receyue that apply their wittes to
his sentences: but yet here he setteth

B. iij.

forth

An exposition vpon the

forth vnto vs foure. The first is, that we shal vnderstand the notable and excellent sentences of those which haue spoken by figures and similitudes, to make them of more autoritie and estimation, and that men should be more diligent to search oute the meaning of them, and that they might be hid from them which are blinde of vnderstanding, and that seeing they should not see &c. The second is, to interprete and expound these notable and excellent sentences to the edifying of the church: & the rude and ignorant might knowe so much as is expedient for their salvation. The thyrde is, to iudge and discern the words of the wise from those of the foolish, the which often tymes haue a fayre shewe of wysedome & holinesse, and seeme at the firste sighte to please God: albeit they be abhominable to him. The sayings of the wise as of Moyses, of the Patriarches. & Prophets, and other holy men be not of any great outward shewe, and yet for all that be not lesse pleasing vnto God: for though they be bittered by the mouth

thes

first of the Prouerbes.

thes of men, yet are they neuerthelesse
 the wordes of **GOD**: the which those
 may iudge that giue good eare to the
 prouerbes of Salomon, and such lyke
 doctrine. Many are deceyued through
 the faire shewe of mennes wordes, and
 therefore we must knowe the worde of
God, and not to beholde onely with o-
 ther mens eyes: that in no wyse wee
 be deceyued with the fayre shew which
 properly belongeth to false Prophetes
 and teachers, of whome Iesus Christ
 commaundeth vs to beware. Math. 7. c
 15. The fourth is, to vnderstande that
 which the wyse haue spoken darkly, as
 when they haue spoken of **Gods** pro-
 uidence, of predestination and election
 of the holy ones, of reprobatio and re-
 sectio of the wicked, and such lyke mat-
 ters, which are all obscure and darke
 vnto the wicked, who iudge all things
 to come to passe by chaunce, albeit they
 are gouerned by the counsell and pro-
 uidence of **God**. But let vs mark that
 when Salomon doth attribute al these
 frutes to hys notable prouerbes, hee
 meaneth not that all they which be-
 come

B. b.

come

An exposition vpon the
 come attentue to them, are perfectly
 partakers of all these frutes. For it is
 wrytten. 1. Coz. 13. c. 10. We knowe in
 parte and we pꝛophecy in parte : But
 when that whiche is perfecte is come,
 then that which is in part, shal be abo-
 lished. Agayne, now we see through
 glasse darkly : but then shal we see face
 to face. Euen so these frutes are the
 gistes of God, who doth distribute them
 as seemeth him good. 1. Coz. 12. a. 8. Ch.
 4. b. 11.

- 7 The feare of the Lord is the begin-
 ning of knowveledge : but fools
 haue despised vvyfedom and in-
 struction.

Bycause that in the beginning of the
 tenth Chapter there is wꝛitten, The
 pꝛouerbes of Salomon : as if it were
 the tytle of the booke, some iudge that
 that which is wꝛitten from this place
 thither, is the pꝛeface of the booke, the
 argument whereof is gone before, to
 shewe vs whereto these sentences shal
 serue, and to what persones they shal
 profitable. In this pꝛeface he blesseth

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nerall exhortations, he promyseth, he threatneth and commaundeth, and maketh vs as it were an exposition of the ten commaundements, commending vnto vs the true wysedome, the feare & seruice of God, the obedience towards parentes, the labour of the hands, the eschoing of exccesse, and worthynesse of mariage.

7 *The feare of the Lorde.* In the beginning of thys p[re]face, he teacheth vs the way to attayne vnto true knowledge. Forasmuch therefore as true knowledge wherein we muste glorie, is to knowe God. Iere. 9. f. 24. and we knowe God, when being instructed in his law we delight to followe it: we must vnderstande that the feare of the Lorde whereof Salomon doth speake, is an humilitie and reuerence, wherby we tremble at the worde of God: not that we should mistruste his goodnesse, but diligently to beware from displeasing him, and to endeavour our selues to do such things as please him. This is the feare which the Angell doth attribute vnto Abraham. Genes. 22. c. 12. This is the

An exposition vpon the
the feare that god requireth of his peo-
ple. Deut. 10. c. 12. This feare is of two
kinds called, wysedome and vnderstan-
ding. Deut. 4. b. 10. Salomon then hath
drawen this frō Moyses, when he sayeth
the feare of the Lord, &c. It might also
be sayd, that the feare of the Lord is
chiefe parte of knowledge: for if in all
our doings we haue not this feare, we
knowe nothing, we are boyde of with-
dome and vnderstanding, we are lyke
vnto ignorant, rude, foolish & blynde
beastes. Moyses doth shewe it vs, when
he reproveth the people of Israel which
were without feare, saying vnto them
(Deut. 32, a. 5.) They haue corrupted
themselves, &c. The worde also which
Salomon bleth doth signify beginning
and principall part. This feare is con-
nected both with the loue of God, and
his worde, as Moyses doth teach vs in
place which wee alleaged euen now
Deut. 10. c. 12. Like wyse in the. 29. and
in the 6. The holy scripture doth often
allure vs to this feare, to the ende that
learning to beholde oure frailty and
weakenesse, we myght distruste our
selves

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selues, and leane moze strongly to the
onely mercy of **GOD**, alwayes sub-
mitting oure selues vnto hym, wyth
humilitie and earnest desire wholly to
obey him. Such manner of feare lea-
deth vs to repentance, and doth so as-
tonishe vs, that we feele howe **God** is
angry with vs for our sinnes: and al-
beit this feare doth beate vs downe in
our selues, yet doth it make vs certayn
and assured that **God** is mercifull vnto
vs. **Psalm. 51. a. 19.** **Esay. 66. a. 2.** This
is the feare which **Salomon** doth here
teach vs, as we may vnderstand by the
woorde *knowledge*: for we haue no true
knowledge, vnlesse we know **God**: and
we knowe not him vnlesse we doe loue
him, and be assured of his goodnesse to-
wardes vs. This is not then that feare
whereof **S. John** speaketh. **1. John. 4. v. 18.**
There is no feare in loue, but per-
fect loue casteth out feare. &c. Where-
fore the **Papistes** haue here no founda-
tion of their doctrine, or rather of their
false opinion, whereby they strue to
cause vs to be styll in doubte, whether
God doth loue vs or not, &c. For if we
feare

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feare God, we knowe him: if we know
him, we loue him: and if we loue him
we are sure he loueth vs: for we can
not loue him first. 1. John. 4. b. 10. Here
in is loue, not that we loued God, but
that he loued vs. &c. If we know God
truly to be such, though there were no
hell, we would feare moze to offende
him than to suffer any kinde of death.
But fooles haue despised wysdome. He ma
keth here an Antithesis, comparing
folyshe nesse wyth knowledge: and the
disdayne of wysedome and instruction,
wyth the feare of the Lorde, of whome
we receyue all wysedome and instruc
tion, wherein he teacheth vs who are
those fooles of whom he speaketh: that
is to say, those that are naked & voyde
of the feare of God, wherein they are
holden by wysedome and instruction;
wythout the which feare they are cor
rupted and giuen vp to all wyckednes,
in forsaking God whose wysdome and
instruction they despise. As it is sayd
of the chyldren of Israell: They haue
corrupted them selues towards him
by their vice, &c. And as Dauid sayth
Psalm.

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Psalm. 14. a. 1. The foole hath sayde in his heart, there is no God, they haue corrupted and done an abhominable worke. Here we heare that the wisest of the worlde are reprovied of foolishnesse, and that rightly: for they trusting and boasting in their wittes and vnderstanding, in their reason & fantasy not esteeming heauenly wisdom, neither holy instructions, whereby they should knowe God, and be kept in his feare, doe giue themselves to humane sciences, some to occupacions, other some to marchaundize, and some to politike gouernment: the which things albeist they are good, bycause they proceede from God, yet thowolwe the folly & malice of men which regarde not to knowe God, but only their owne glory or profite, are so polluted & corrupted, & they are filchy and abhominable before God. And therefore he threatneth by his Prophetes to destroy the works of such things. Esay. 3. a. 2. & 29. l. 14. Furthermore, Salomon doth shew vs that these foolles well deserue grieuous punishment, seeing they are accustomed to

An exposition vpon the
to this contempt, and giuen by thereto
the which he signifieth when he vseth
the preter tense of a verbe, saying: *we*
haue despised. Also we may learne that
God is long suffering, when he punisheth
not the foales immediately: but
if they doe not returne vnto him by re
pentance, his long tarrying will be
surely recompenced. Rom. 2. a. 4. *Do*
spisest thou the riches of his bound
fulnesse, and pacience, and long suffer
raunce, &c.

8 My sonne, heare thy fathers in
struction, and forsake not thy mo
thers teaching.

9 For they shall be a comely orna
ment vnto thine head, and as chay
nes for thy necke.

Albeit we haue neuer so good doctrine
taught vs, and that we be aduertised
of the vices that are dayly committed
in the contempt thereof, yet are we ne
uer moued to followe good doctrine,
neither doe we minde so much as onely
to wythdraw vs from such vices, though
they direct the word of God to our per
son.

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son, & that by admonitiōs, & exhortati-
ons, by promises, forbiddings & thre-
nings they allure vs to do wel, and la-
bour to wdzaw vs frō euill. Therfore
Salomon desiring to moue vs to good-
nes, & to turne vs frō euil, after h̄ doc-
trine & aduertisement of h̄ despising of
foles, directeth to vs his words, exhor-
ting, p̄mising, forbidding & threning.
The exhortation is, *My sonne heare. &c.*
In this exhortaciō, to the end he would
be heard with more reuerence & feare,
he speaketh as the father to his childe.
Here we may say that Salomon spea-
keth in h̄ person of God, who is the on-
ly father of al. Math. 23. or in the persō
of the pastour & teacher of the Church,
who calleth those his children which he
instructeth and teacheth, bicause he be-
getteth them to God and to his church
through the worde. Dauid bleseth thys
maner of speaking, lykewyse doth S.
Paule and S. John. Therein they at-
tribute nothing to themselves, neither
by any meanes doe derogate from the
fatherhode of God: for it hath pleased
God to make them partakers of thys
C. j. honour,

An exposition vpon the
honour, whē he doth vse thē as instru-
mentes to increase his church, & to be-
get him spirituall children. How so e-
uer it be, Salomon doth moue vs to o-
bey God, who only is our father & in-
structor, as it hath ben already treated
in the.2. verse. And when he calleth vs
to heare, he requireth also obedience,
which we must yelde if we wyll be ac-
cepted of God for wyse : otherwise we
enter into distruction with the foolish.
Mat.7. For the word which Salomon
vseth doth not onely signify to heare,
but also to obey & followe. It becometh
vs then not only to gyue our outward
hearing to this instructiō, but also our
heartes, that we vnderstanding howe
healthfull it is for vs, may follow it to
true & continual repentance, detestling
euil, & louing good wyth all our desire.
And forsake not. When Salomō addeth
this, he gyueth vs well to vnderstand
he doth not only allure vs to heare, but
to obey. And therewith immediatly he
answereth to a question which might
be made : to wete, how shall we heare
God, seeing he is an inuisible and in-
compre-

first of the Prouerbes.

comprehensible spirit. He giueth (I say) the solutiō, admonishing vs not to forsake the teaching of our mother. As if he did say, if you wyll heare God to instruct you, be obedient to the Church, wherein he doth beget you, and teache you by the ministry of his Apostles & Prophetes, of his Euangelistes, Pastoures and Doctours. Furthermore, we must vnderstand, that God calleth all them his childzen, which he exhorteth by his worde, and giueth them to his spouse which is the Church, to be taught: for the Church is the pyller & strength of truth: not y^e popish church, which doth reiecte the worde of God, and not acknowledge Iesus Christ for head, but Antichrist and the enimie of God. But forasmuch as we our selues can not discerne the church of the wicked from that of the saythfull, we must aske of our heauenlye father the spirite of wisdom & discretion, and vndoubtedly, he wyll gyue it vs. Math. 7. 9. *For they shall be.* After the exhortation he putteth the promyse, and by a figure and similitude: as if he did say, like as

C. ij.

the

An exposition vpon the
the worldlings delight to beholde a
son decked and trimme with gorgeous
attayres and precious iewels hanged a-
bout the head and the necke, which are
the partes most seene, bycause they are
most apparant : and the person so bee-
ked is not ashamed to be seene, but de-
sireth to be seene : euen so my sonne,
thou be truly decked wyth the feare of
the Lorde, and wyth the knowledge of
him, and that wyllingly thou receyue
his instruction, and that thou abyde
gladly to be taught in the congregati-
on of the faythfull, thou shalt be accep-
table & pleasant befoze God & his An-
gels, befoze his elected & faythfull, and
thou shalt not neede to doubt for to present
thy selfe befoze him & his, & thou needest
not to feare to bee refused of him, more
than the welbeloued, pleasing &
acceptable Maie is refused of hir hus-
band, but shalt be assured to obtayne of
him ioy & prosperitie, and all felicity
in the lyfe euerlasting : for he which
promiseth, is true. Wherein wee haue
first to note, that albeit Salomon doth
here vse a similitude taken of the man-
ner

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ners of worldlyngs, yet his meaning is not that it is lawfull for vs outwardly to decke our selues wth sumptuous and precious things, where wth to please men: but contrariwise we muste followe the doctrine of the Apostles.

1. Tim. 2. 4. 1. Pet. 3. For as (Luke. 18, 8. 2.) our Sauour compareth God vnto a wycked iudge, & yet it is not lawfull to saye no: thinke that God is wicked: euen so if Salomon compare the spirituall giftes vnto worldly ornaments, it is not to say that it shuld be lawfull for vs to followe the custome of the world in outwarde ornamentes. True it is that the wearing of golde and precious stones, and other ornamentes is not wholly forbydden, seeing that it is indifferente: but it is forbydden in so much as all they which decke themselves sumptuously, are almost all ledde wth to much desire to be sene: and are commonly gyuen to superfluite and ercesse, to vnsheamesfastnesse and immoderatenesse, to ambition and pryde. And forasmuch as women are moste spotted wth this desire to be sene in goz-

C. iij.

geous

An exposition vpon the
geous apparel, S. Paul & S. Peter di-
recte their wordes to them. Secondly,
bicause that God commaūding father
and mother to bē honoured, adding
thereto a promise, thou shalt lyue long
vpon the earth : some, bycause that
this promise, *for they shall be. &c.* is pla-
ced immediately after the exhortation
to heare instruction, would haue the
sayde exhortation taken moze simply :
to wēte for the commaūdement to o-
bey vnto carnall fathers, vnto whose
charge the gouernement of their chil-
dren is cōmitted, and that the children
learne to be obedient to their parents,
& that they think not that they are able
to rule theselues. There are two rea-
sons that cause me to dissent from this
opinion. The firste is, that in this same
preface, the .6. chap. he giueth cōmaū-
dement to obey father & mother, the se-
cond is that after he hath admonished
& aduertised of the feare of the Lord, &
of his knowledge, by this exhortatiō,
he sheweth to vs by what meanes we
may attayne thereto, and be kept ther-
in : to wēte, in hearing and obeying.

My

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- 10 My sonne, if sinners do intise thee,
consent thou not.
- 11 If they say, come vwith vs, vve vvil
lay vvayt for bloud, & lye priuily
for the innocent vvithout a cause:
- 12 VVe vvyl svvallovve them vp a-
liue like a graue euen vvhole, as
those that go dovvn into the pit.
- 13 VVe shall finde all precious riches
and fyll our houses vvith spoyle:
- 14 Cast in thy lot among vs: vve vvil
all haue one purse:
- 15 My sonne, vvalke not thou in the
vvaye vvith them: refrayne thy
foote from their path.
- 16 For their feete runne to euill, and
make haste to shed bloude.
- 17 Certaynly as vvithout cause the
net is spread before the eyes of all
that hath vvying:
- 18 So they lay vvayt for bloud and lie
priuily for their liues.
- 19 Suche are the vvayes of euery one
that is greedy of gayne: he vvould
take avvay the life of the ovvners
thereof.

An exposition vpon the

After the promise, for our better ad-
uise and to shew vs how we should not
despise wysedome and instruction, hee
ginieth vs a prohibition, wherein he shew-
eth a great fatherly care, saying: My
sonne, if sinners. &c. Albeit that of our vi-
cious and corrupted nature through the
sinne of Adam, we all are sinners, yet
God of his grace and mercy doth not
impute to his elected & saythful (which
are his children) their sinnes: & there-
fore the Scripture doth not call them
sinners, but holy and righteous: those
are sinners of whome it is spoken. Ro.
1.c.d. & 2.a. Eph. 4.d. & 1. Pet. 4.a. Such
were they which perished by the flood
as may be seene in. Gen. 6. and so were
they of Sodome. Gen. 13.c. Our Sa-
uour meaneth both the one and the o-
ther. Luke. 17.f. 27. saying: they did eate
and drinke, &c. Salomon would not
haue vs to consente to the persuasions
of suche kinde of men, whereby they
labour to drawe vs to do as they do, &
to make vs their like and companions.
It is not the without cause why he gi-
ueth vs such a prohibition: as we shal
see

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see hereafter, and may also see the same
in. 2. Pet. 2. a. b.

11 If they say. He beginneth to discover
their persuasions together wth they
wicked and pernicious doing : & here
in he sheweth what these sinners are,
to whome he would not haue vs to cō-
sent. The beginning of their persuasi-
ons is, that they say, come wth vs. As if
they sayd, we are the greater number,
wherebpon it is to be thought that we
are both the strongest and the w^{se}st :
if thou wilt then be well accompanied,
forsake the other (which are but as an
handful in comparison of vs) and ioin
wth vs. This same is a great temp-
tation, whereby the vnstedfast are ea-
sily shaken. Wherefore we haue great
nede to beware of such temptation: for
naturally we desire to follow the grea-
test number, and thinke that if we be
on that syde, we cannot perishe. But
the holy ghost teacheth vs the contra-
ry both by examples and admonitiōs.
Noe was not drowned by the waters
of the flood: Lot perished not in the ou-
erthrowe of Sodome: Josua & Ca-

C. b.

leb

An exposition vpon the
leb died not in the deserte. It is also
written. **Exod. 23. 2.** Thou shalt not
followe a multitude to do euill. Again
Math. 7. 13. Enter in at the strayght
gate: for it is the wyde gate and broad
way that leadeth to destruction: & ma-
ny there be that goe in thereat. The
multitude is one of the argumentes
whiche the Papistes lay agaynst vs, to
shewe that we are in the way of per-
dition: but if the multitude be the beste,
it followeth that the Turkes and Pay-
nims are honester than the Papistes:
for they are the greater number. Al-
beit then that the Papists be more than
we in number, and that wee are but a
little handfull, let not that moue vs to
followe them. For if we should regard
to rule our lyfe after the multitude, we
should followe the infidels and Idolat-
ers. For as we are but a few in com-
parison of the Papists, so they are no-
thing in comparison of the Turkes &
other Heathen. Now to go forth with
the wordes of Salomon, we must note
(when he sayth the sinners doe say) we
will lay wayte. &c. He more expresth

the

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the deliberation of their hearts and desires, and likewise their wicked & peruerse manner of doing, than their own wordes: for there is none so wicked which thinketh not himselfe & nameth not himselfe to be an honest man. And none will boast hym selfe to shed innocent blood, to gette him selfe companions, but rather would say him selfe to be their protector and defender. But it may be demaunded, after what sort they say, we will lay wait. It is for that they are led with gret desire to get goods, to be chiefe & beare rule: and to obtaine therto, they doe outrage and vyolence to the innocent, that is to say, to those which haue not deserved to be so cruelly intreated of them, and notwithstanding they be esteemed to do well, & that they pursue nothing but the right, or at least that they are not bound to do better. And also to hyde their crueltye, they wyl laye false crimes vnto their charge whome wrongfully and without cause they pursue. Now they which are familiarly conuersant wyth them, and are giuen to their particular pro-
fit

An exposition vpon the
fit are easily drawen to exercise in
inhumanitie and crueltie, the which
reputed before God for murder
manslaughter : because it is no
mercy to them that they shed not in
cent blood.

Salomon doth wel signifie the
when he sayth in their persons, *W*
lay wayte. &c. This cruelty is euen
in euery estate, when they seeke to
fit themselves wth the hurte of
men. *Esay. 1. 4. 59. 1. John. 3.* And
not onely bled ouer our temporall
des, and bodies : but more wth the
belly gods bye and sell mens soules
leade them to the slaughter.

12 We wyll swallowe them vp. He con
eth here to exp^{re}s the vnsatiable
diness and cruell deliberation of
ners, whereby they purpose in no
to spare the innocent, but better
destroy them, and roote out their
mozy from among the lining : to
ende that wthout let and resist
they might accomplishe their desire
This same affection of the wicked
wel described by Dauid in the. *10.*

first of the Prouerbes.

23 *We shall finde all precious riches.* Here Salomon setteth forth the gret desire of sinners to be rich, to be aloft, and to lue in wealth and aboundance, and to rule: for hauing much riches, they will be esteemed, credited, and wyl oppresse all men: otherwyle they would thinke they shuld not possesse their great substance and praye, not long nor in good reputation.

24 *Cast in thy lot among vs.* They desire to haue many to doe as they doe, and desire to haue many like vnto themselves, iudging that hereby they shal not be rebuked nor reprovued for their inhumanitie and cruelty, but that rather they shal be loued and honored, and be had in good estimation: & that by such simelish vnitie & conformance the goods which they haue violently gotten and possesse vniustly, shall be safe, and that they quietly shal enioy them. These desires & iudgements are expresse vnto vs by these wordes, *Cast thy lot &c.* It is not the common vse of sinners thus to speake one to another: for their custome is, to lay euery man for his owne profite

An exposition vpon the

profit, not passing for their fellow
pea, they are of such nature; that
ry of them would haue all to him
and the other to haue nothing by
their gentlenesse. The parable the
sinners is said to be one: not that
be vnited in true loue, as are the
full, as it is spoken of in the Actes.
44. But because they pretende all
wickednesse, and are all led of one
spirite to do wrong & violence to
who neuer deserued it at their hand
so that their vnitie tendeth to no
ende but to be more strong.

15 My sonne walke not in the way with
The wayes and pathes of sinners
their euill thoughtes and cogitaci
their inordinate affections and
their wicked maners and peruer
ings, their inhumanitie and cruelty
be short, all the meanes they doe
gine and follow to doe hurt. The
man here warneth the children of
to caste away from them all such
knednesses, and to flee them. And
beit the tares must be lefte among
wheate, notwithstanding & wheate

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not become tares, for although that y^e children of God be in this world mingled among the wicked, and cannot separate themselves from them, vnlesse they should go forth of the world (as S^t Paulie sayeth. 1. Coz. 5. 8. 10.) yet muste they not communicate wyth them in euyl, least they be also wapped vp in their perdition.

16 For their secte runne to euyl. He giueth vs a reason whersfoze we must not consente vnto sinners, neyther walke in the way wyth them: for their way is a bloody way. They desire nothing moze than the destruction and perdition of the innocent, that they might gayne something, whereof they are so desirous and conetous, that they employe thereto all their force & might, all their credit and auctoritey, euen not letting to put their neyghbours to death if they thinke they cannot otherwyle bring their purpose to passe: the execution wherof Salomon compareth to a speepe course: for to shewe howe sinners thinke they shall neuer come tymely enough to posses that which they wold haue.

An exposition vpon the
haue. Salomon bleth in his speech, the
verbes which signify the time to come
although they be vsed both for the pre-
sent time, and also to signifie what is
accustomed to be done. And so he sy-
gnifieth that they are so gyuen to the
knednes that they list not to forbear it.
Albeit that at the first shewe this rea-
son seemeth to touch them which desire
to haue warres, not caring whether it
be iust or vniuste, but it is enough for
them that they may enrich themselves
with the booties and spoyles taken from
the dead in battayle: this same neuer-
theless ought not to bee restrayned by
the corporall sheading of blood, but all
euery violence, wrong & cruelty, which
is exercised as well vpon the goodes &
bodies, as vpon the soules of men.
Wherefore therein we wyl comprehend
all robbers and theues, vsurers and co-
uetous persons, sellers of false warrants,
murderers and persecuters of im-
pious, and chiefly of the faythfull, pro-
fanes, ydolaters & superstitious, false
Prophets and lying Doctors.

17 Certaynly as without cause. Of the

first of the Prouerbes.

foresayd deliberations of sinners Salomon hath gathered a reason wherefore no man ought to consent vnto the neither walke with them. &c. For their feete runne. &c. And to the ende hee might the better tourne away the children of God from running wyth the, he sheweth howe the sinners doe great wrong, when he likeneth those whom they doe persecute, to byrdes. As if hee sayd, forasmuch as you are Gods children, who is iust and righteous, gentle and mercyfull, you should wythe to do wrong to no man, neyther vse your neighbours cruelly, and chiefly the innocent. Wherefore you ought not to walk with the sinners which persecute the innocent: for as the birdes haue not deserved of the fouler to haue nets set to catch them and to eate them, eue so the innocentes haue not deserved to be pilled, tormented and murdered: yet are they a prey vnto the wycked & vngodly. By this similitude Salomon declareth playnely enough that hee reproveth not Iudges and Magistrates which diligently search out the wicked,

D. J. and

An expolition vpon the
and are carefull to punnish them grie-
uouſly, that they might (as much as in
them lyeth) purge the worlde of them.
For as they beare the ſworde to take
vengeance on him that doth euill, Rom
13. b. 4. ſo the wicked reſemble not vnto
to byrdes, but vnto wyldes and cruel
beaſtes, and therefore they deſerue to
bee watched, to bee taken, and to haue
their bloud ſhed. As touching the reſt,
forasmuch as God ſaith vnto Aar and
to his children in Genesis. 2. a. 3. Eue-
ry thing that moueth and lyueth, ſhall
be meate for you. &c. We ought to vnder-
ſtand that it is lawfull for vs to take
birdeſ, to take them, to kyll them, & to
make the ſerue vnto our uſe, although
they haue not deſerued it. They are
created for vs, as all other creatures
are: therefore we may uſe them wth
thankes giuing. &c. 1. Tim. 4. a. 3. We
ſhal follow this doctrine, if in our meates
we be ſober and temperate, & that
we uſe them for neceſſity ſake, and not
to fylle our bellies lyke beaſts, w^{thout}
acknowledging the Lorde who giueth
them. And for all that we muſt reſpect
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first of the Prouerbes.

that if God hath giuen ouer birds for a prey which haue not offended him, & we which are rebelles to him, do much more deserue to bee giuen ouer to the will of the wicked & vngodly. For albeit we are innocent in respecte of them, & that they doe wickedly in persecutynge vs, not hauing so deserued of them: nevertheless befoze his iudgement of God we are not innocent. And therefore if he deliuer vs to the will of sinners, we haue no cause to complaine of him, but must cōfesse that iustly hee doth punish vs, and that the wicked onely are his instruments to execute the same.

n. Such are the wayes. The worlde doth greatly allowe those which can profite themselves, & gather much goods. Contrarily those which are not cunning to gayne somthing, are disdained & reputed ydiores, & which is a great temptation vnto the simple & indiscrete, to lead them to couetousnesse, that they might be reputed & esteemed among men: not considering in the meane while, into what gulfe of wickednesse they do fall, if greedily they follow gayn. From the
D. ij. which

An expolition vpon the
which gulfe Salomon being deli-
to withdraue vs & to make vs
abhoire the great toile & greivous
follow gayne, declareth here vnto
that the couetous haue the delib-
ons, affections, enterprises and re-
tions befoze mencioned: and that
he sayth, *Such are the wayes.* &c. And
dyd say, Forasmuch as you woul-
lay wayt for innocent blood, and
the couetous haue suche wayes, &
conspire agaynst the liues of them
that rather than they would waite
their enterpryse, do take away the
of innocents, and murder those
possesse the goodes that they desire:
must flee couetousnesse, and choise
ther to be poore, than to desire abun-
dance of ryches, seing you woul-
be counted murderers befoze God
his Angels. I say expressely befoze
& his Angels: for he most couetous
not esteemed befoze the world for
derers and manslaughterers, but
honesty and good reputation. And
when Salomon sayth how they
take away the lyfe of the owners thereof

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meaneth not y^e alwayes they kyll those
which possesse the goods that they wold
haue: but that by subtilties & guyle, by
wicked bargayning & vnlawful mea-
nes, by force and extortion, they spoile
their neighbours, & vndoe them: & no
thanke to them that their neyghbours
die not when they take away fro^m them
that wherw^{yth} their life should be sus-
tained. For if they cannot come to exe-
cute the end of their desire, they make
debates, strifes & dissentions, hatreds,
p^{ri}uie malice and desire of vengeance:
and if they could or durst, they wold
murder their neighbours in dede. And
inasmuch as God is a spirite, & that he
hath made a law not onely to gouerne
the outwarde wo^rkes, but also the af-
fections of the heart, as it is shewed in
Deut. chapt. 10. c. 12. And now Israell
what doth the Lorde thy God require
of thee, but to feare the Lord thy God,
to walke in all his wayes, and to loue
him, and to serue the Lord thy God
w^{yth} all thine hearte, and w^{yth} all thy
soule: Agayne, verse. 16. Circumcise
therefore the foreskin of your hart. &c.

D. 14.

Syph

An exposition vpon the
Syth they haue an euill affection
gainst their neighbours, it followeth
that they sinne against the commande-
ment, Thou shalt not kyll : as Je-
sus Chyist doth expound it. Mat. 5. and
so befoze God they are murderers, al-
though befoze the world they be com-
ted men of good reputation, because
they handle their matters handsonly
and also good stout men, because they
leese nothing that may be gotten.

We learne also in this place, that
is a very dangerous thing to conueit
riches of this worlde : seeing that they
which wold be rich, are not much bet-
ter than murderers : and we knowe
that euery murderer hath not euerla-
sting lyfe abyding in him. 1. Joh. 3. c. 15.
To the ende then that we be no mu-
derers, but that we maye obtayne
euerlasting lyfe, let vs rather chuse
pouertie or meane estate, following
which is sayde. Heb. 13. a. 5. Let your
conuersatio be without conetousnes.
So doing we shall winne much as the
Scripture wytnesseth. Luke. 16. c. 9.
Take you friendes wyth the riches

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iniqui

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iniquitie. 1. Tim. 6. 6. But godlinesse is great gayne, if a man be content wyth that he hath. The example of Lazarus serueth also to the p^roofe hereof, Luke. 16. 2. 17. Notwithstanding, he meaneth not that all rich men are murderers, eyther that they ought to forsake their riches, if they wyl be saued. The Patriarks were rich, and are in the kingdom of heauen: they haue not coueted to be rich, and hauing riches, they did not set their heart vppon them, but did distribute them where nēde was, not putting their trust in them. After whose exāple they that are riche in this world must not be b^eie minded, neyther put their truste in the vncertayntie of riches, but in the liuing God. &c.

- 20 VVysdome cryeth vvithout, shee vttereth hir voyce in the streates.
21 Shee calleth in the hygh streate among the prease in the entrings of the gates, and vttereth hir vvordes in the cytie, saying:
22 O ye foolishhe, howve long vvill ye loue foolishnesse? and the scorne-

An exposition vpon the
ful take their pleasure in scorning
and the fooles hate knowvledge:

To the ende that we should heare in-
struction, and that thereby we myght
learne not to consent vnto sinners. &c.
And that we should not pretende cause
of ignorance, if we walke with them in
their wayes, God from the beginning
of the world hath taught vs, doth teach
vs, and wvll teach vs, so long as the
world shall endure. Salomon doth si-
gnifie it by saying, *Wysdome crieth with-
out. &c.* For in his speech he vseth here
y verb which is put not only to signify
that which is done presently & in the fu-
ture time, but also that which is custo-
mably vsed to be done. For wysdome
was neuer idle, but as God hath there-
by created all things, euē so by it doth
he govern & shal govern al things. *Ps.*
104. O lord how manifold are thy wor-
kes, in wysdome hast y made them all.
The worde of God is this wysdome.
Joh. 1. Who instructed Abel to put his
trust in God (*Heb. 11. a. 4.*) & to offer him
sacrifice? *Gen. 4. a. 4.* Who taught the
generatio of Seth to cal vpon y name
of

first of the Prouerbes.

of the lord (Gen. 4. d.) but only the wisdom of God: lyke wise it must be sayd of all the Patriarkes, Iudges, Kings & Prophetes, that they themselues were taught, & also did teache others by this same wisdom. Also by it haue the Apostles & disciples bene instructed, and haue taught. Luke. 21. c. 15. For I wil give you a mouth and wisdom, wher agaynst all your aduersaries shall not be able to speake nor resiste. And that we shuld alwayes be instructed by this wisdom, (Eph. 4. b. 11.) he himselte hath made some Apostles, some Prophetes, some Euangelistes, some Pastours and doctours. Let vs note hereby that the ministers of Gods church ought not to be lyke vnto the Pope, neyther to his horned byshops, nor others of their sects, of whom it may be sayd (Esa. 36. d. 10.) al their watchmen are blinde, they knowe nothing, they are all dumbe dogs. &c. But as the Euangelicall worde is committed vnto them, to be heard throughe all the world of al creatures: euen so must they cry aloud to waken the sluggardes, and to

D. b.

make

An exposition vpon the
make such as would be deafe, vnder-
stable: they must labour also to profit
many, as Salomon doth well note it,
saying they must cry *without in the streets*.
Ec. Likewyse our Lord doth teach
vs very well. *Math.* 10. c. 27. What I
tell you in darknesse, that speake ye in
light: and what ye heare in the eare,
that preach ye on the house. In al esta-
tes also ought thys wysedome to crye,
both by wordes of edification, by good
counsell, and by holy conuersation. *Ec.*
22. *O ye foolish.* Wysedome cryeth after
thre kindes of people, which occupy
worlde: to wete, the foolish, the scornful
and foles. The *foolish*, are such as be
vndiscreate, and therefore easily to be
deceyued, and also to be taken wth
that which seemeth fayre to the eyes,
and to followe that whiche seemeth
good to the vnderstanding of the fleshy.
Like what such folkes lone is but foo-
lishnesse, although the wysest of the
worlde praise it and esteeme it. Also god
hath made the wysedome of this worlde
foolishnesse. 1. *Cor.* 1. c. 20. The *scorne-
full*, are suche as haue their hearte so
swelled

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first of the Prouerbes.

swelled wth pride and presumption,
their minde so malicious and wicked,
that they can not suffer to be taught a-
ny thing, neither to be rebuked nor re-
prehended for their fault: but scorn at
all discipline and correction, & in this
scornesalnesse take their pleasure and
delite, as Salomon doth signifie the
same when he sayth, *The scornfull take
their pleasure in scorning.* The Phari-
ses shewe themselves to be such. Luke.
16. d. *Clay. 28. d.* There are also suche
nowe. 2. Peter. 3. The fooles are much
lyke vnto the foolishhe: they are also of y
manners and fashions of the scorners:
for they hate knowledge which is con-
trary to foolishnesse and scorning: for
he that delighteth in the knowledge of
God and his worde, which is the true
knowledge, setteth nought by y which
pleaseth y flesh, & suffreth to be taught
more and more, & receiveth with hum-
blenesse al discipline and correction, to
mortify therby the flesh: which the foo-
les do not, but hate that wherwth the
flesh is not delyg^{ht}ed, and do persecute
those both by word and dede which la-
bour

An exposition vpon the
bour to instructe them. Such was S.
Paul befoze his conuersion. Such are
ydolaters, of whome the world is full:
foz among tenne millions scarce may
one be founde which is not eyther foo-
lish, eyther scozning, eyther a fole, or
which hath them not altogether. The
ministers then of the worde will attri-
bute nothing to theselues, but know-
ing it is **GOD** which worketh by his
wisedome, wpll doe their ministerie in
feare and trembling, without promp-
ting any thing of themselves: and wil
confesse the great & inestimable god-
nesse of **GOD**, which he hath vsed & doth
vse towarde the worlde, when he dys-
dayned not neyther yet doth disdain
to abase himselfe so lowe, as to warne
the foolish, scoznefull and foles by his
wyledome, the whiche notwithstanding
is in such wyse outraged, that it
is thought foolishnesse. Foz, Sainct
Paule sayeth in his firste Epistle to
the Corinthyans, in the first Chapter
c. and 18. verse: the preaching of the
Crosse is to them which doe perish,
foolishnesse.

first of the Prouerbes.

- 23 Turne you at my correction: loe, I
will poure oute my minde vnto
you, and make you vnderstand my
vvordes.

When wisdome cryeth after the
foolish, scoznesfull and foolcs, she first accu-
seth, reproveth & correcteth them, with-
out condemning them & making them
dispayre: for shee rather laboureth to
cause them to amend by repentance &
sayth. Shee sayth not bycause ye loue
foolishnesse, scoznesfulnesse & folly, you
are vndone, ye are losse for euer: but
shee sweetely entreateth them, saying:
Turne you. &c. As if shee did say, when
I reprove & correct you, when I shewe
you your foolishnesse, scoznesfulnesse &
hatred agaynst the true knowledge,
harden not your hearts at my correctio-
but suffer your selues to be taught of it
forsaking your wicked way, and your
vnrightheous thoughts, through which
you haue bene turned from the Lord,
and come agayne to seeke the Lord,
while he may be found, & to call vpon
him while he is nigh: the which you shal
doe,

An exposition vpon the

doe, if you hate that which you loue & would haue, and if you loue and desire that which you hate. Now to the ende that your heart may thus retourne at my correction, I wyl poure out my spirite as it were a spring vpon you, which is Esay. 44. a. 2. the spirite of wisdom. &c. Who is the comforter. John. 14. b. 16. the Spirite of truth, which instructeth all thinges, and leadeth into all truth. By it wyl I make you vnderstand that that which I commaund is righteous, that I chide not rashly & without aduise ment, that I threaten not wrongfully: & by him himselfe wyl I wytnesse to you of the certaynty and truth of my promyses. Now Salomon sheweth well here, that he is not onely a teacher of the lawe, but also of the Gospell: for he is not contented to reprove vices, to commaund and to forbid, which is the office of the lawe: but (as our Lord sayth) wylth repentance hath added sayth. Mark. 1. b. 15. Repent and beleue the Gospell: & hath comaunded his Apostles to do the lyke. Luke. 24. g. 47. even so Salomon wylth repen-

taunce

first of the Prouerbes.

counsaile sayth, when he promy-
seth the holy ghost and the vnderstand-
ing of the wordes of God, which are
the infallible truth. For faith is a cer-
taine knowledge and assurance that
God loueth vs, that he is our Father &
our Saviour through Christ, as the
holy Ghost wytnesseth vnto the sayth-
full by the preaching of the Gospell,
which he painteth in their hearts, sanc-
tifying & regenerating them. As tou-
ching the rest, when we are corrected
to conuert, ther is nothing offered which
pleaseth the flesh, the sensuall man, nor
olde Adam, for it is hie and proud, and
can abide no correction. The whole
worlde is naturally infected and cor-
rupted wyth such vices, as pryde and
impatience: and therfore it is no mar-
uell though there be so many incorri-
gible people: tohome we must not bee
like. For neither the corrupted nature
of our flesh and sensualitie, nor y^e mul-
titude shall excuse vs, and deliuer vs
from perdition, if we following them
conuert not when we are corrected in
the name of God, and by the doctrine
of

An exposition vpon the
of the holy Scripture, the which is gi-
uen by inspiration of God, and is pro-
fitable to teach, to improve, to comfort
¶ c. 2. Tim. 3. 16. d. Furthermore (when
calling vs to repentance God promy-
seth vs his holy spirit) we must under-
stand that repentance is not a work of
man, but of God who regenerateth vs
and reneweth vs by his holy spirit: as
appeareth by the witnesse of Ezechiel
36. e. 26. A new heart also will I give
you, and a new spirit will I put within
in you. &c: and consequently it is not of
our free will that we repent, but of the
only mercy of God, which wyl not
the death of a sinner. Ezechiel. 33. The
which also Ieremie confesseth, saying,
10. d. 23. O Lord, I knowe that the
way of man is not in himselfe. And
therfore in the 31. chap. c. 18. he prayeth
on this wise, Convert thou me, and I
shall be converted. Moreover we
learne here that the wordes of God
are hidde from vs if the holy Ghost
be not given vs to instruct and sancti-
fye vs. We must then pray with Da-
uid. Psal 51. c. 12, Create in me a cleane
heart

first of the Prouerbes.

heart, O God, and reneue a right spirit
within me. Finally sith that in byd-
ding vs repent, God promyseth vs the
knowledge of his words, we may per-
ceiue who are the true repētants, and
who not: and likewise that they which
make no accompt to repent, vnderstā
not the words of God, though they say
what they list.

24 Bycause I haue called, and ye refu-
sed: I haue stretched oute mine
hand, and none vould regarde.

25 But ye haue despised all my coun-
sell, and vould none of my cor-
rection.

26 I vill also laugh at your destruc-
tion, and mocke, vwhen your feare
commeth.

27 VWhen your feare commeth lyke
suddayne desolation, and your de-
struction shall come lyke a vwhirle
vwind: vwhen affliction & anguish
shall come vpon you.

28 Then shall they call vpon me, but
I vill not aunsvvere: they shall

E.j.

seeke

seeke me early, but they shall not
finde me

After wisedomc hath willed the foolish,
the scozners and foles to repent, and
seeth the greatest parte, yea almost all
uncoztigible and obstinate, and har-
dened moze and moze, she maketh co-
playnt agaynst them. Shee complay-
neth of that that by her seruantes the
Patriarkes and Prophetes shee, hath
cryed and doth cry vpon the foolish, to
haue them returne to repentance, pre-
sentsing them her spirite, and through
the vnderstanding of her wordes: and
that yet they refuse to repēt, to receiue
the holy Ghost, and to apply their wit-
tes to her wordes.

25 *But ye haue despised.* In continuing
still her complaynt, shee sheweth howe
farre the ministers of the worde ought
to reach with their crys, and whereto
their crie should serue: that is, to con-
sell and cozrecte, that the worlde being
warned by good counsell and holy ser-
mons of the worde of God, might re-
mend. But the foolish wyll in no wise
take of his counsell, but as much as they
can,

first of the Prouerbes.

can, despise it and regarde it not, & will
 nor haue the hand of God and of hys
 wisdom to be offered to them by cor-
 rection and fatherly chastisement, but
 as bul hoxses winch against the spurre
 so doe they despise & murimure against
 God and his ministers, hating & per-
 secuting them to kyll and destroy the,
 if it were possible for them. Nowe let
 vs here first of all note that *wisdomes*
hand is the hand of God, seing that hee
 is neuer wythout this wisdom, and
 that they both be but one. This hand
 is taken in diuers sortes: to wéete, for
 the power, goodnesse, helpe, fauour,
 worke, acte, punishment, chastisement,
 vengeance and correction of God. If or
 in asmuch as God is a spirit, we must
 vnderstande that hee hath neyther ar-
 mes nor hands, that can be either tou-
 ched or scene: but the holy ghost to ac-
 comodate himselfe to our rudenesse,
 doth attribute vnto God those things
 which properly and naturally apper-
 tyne vnto vs. This hand doth stretch
 it selfe forth after diuers manners: to
 wéete, in sustayning and keeping, in
 C.ij. guiding

An exposition vpon the
guiding & gouerning, in ouerthrow
ing and destroying, in correcting and
chastening. But to excellē this hand,
he hath many instruments the which
he setteth on worke as seemeth good to
him. Nowe when this hand is attri-
buted here to wisdomē, with the stretch-
ing out thereof, & that the ministers
of the worde ought aboue all other to
vse wisdomē, we wil take the *stretched*
out hand, chiefly for the correction and
chastisemēt which is done in y^e church
by the worde of God. Salomon also
doth giue it well to vnderstande, after
he hath made his complaint that none
would regard this stretched out hand,
he addeth that they *would none of his cor-*
rection. When wisdomē maketh her
complaynt for that they haue despised
her counsell, we must vnderstand that
the counsels of God, are as much as
cōmaundementes, and that it is very
necessary for vs to obey thē, if it were
otherwise wisdomē would not make
such complaynt agaynste the despisers
of her cōsill. Wherefore, what though
the commaundement to loue our eni-
mies

first of the Prouerbes.

rules (Math. 1. g. 44.) were a counsel, yet should the opinion of the Papistes bee false, whereby they holde that we are nothing at all bound to obey it, & that it is made for the which be in the state of perfection. Wherein they sayle two manner of wayes. First, in that they doe not giue so much honour to God as they giue vnto an earthly Prince, of whom it is commonly sayd that his prayer is as much as a commaundement. Then, that they place the most hiked in the state of perfection, the which can not be in this woylde. But if we wyl not haue wisedome to complaine of vs, we must consider y goodnesse of God, which doth not punnishe our malice by & by, as we deserue it, but of his only mercy he calleth vs by his word both outwardly and inwardly, and doth so continue, albeit we regarde it not: he stretcheth out his hand to correct and to chassen like a good father, for to withdraue vs from the galloves, from death and damnatio, and yet we will not knowe it. This being thus considered, we must aske of God

C. iij.

that

An exposition vpon the
that it may please him not to ceasse to
counsell vs by his wisdom, and that
we may drawe nere to profite by that
counsell: and that when he correcteth
vs, be it by wordes or by affliction, that
we may receyue all at his hande wil-
lingly. And the better to do the same,
we must not be grieved to heare wis-
dome crye, though it be ykelome to
our flesh.

26 I wyll also laugh. After that wisdom
hath complayned of the hardnesse of
foolish, scorners and scoles, and of their
vnpentant heartes, shee threatneth
to laugh at them & mocke them, when
the destruction they feare shall light
on their heads. It may wel be thought
that the wicked & obstinate feare no-
thing, bicause they are seene to be most
strongest and most in number, & that
they very often bring their purpose a-
bout, & also that they liue at their ease,
possessing much temporall riches, for
the whiche they are in reputation and
esteemed: notwithstanding their euil
consciencs doe often reprove them:
wherby they feele themselves gilty, &
are

first of the Prouerbes.

are afrayde of the iudgement of God. They feare most of all eternall death, which is their laste destruction. And therfoze there can neuer so little trouble come vpon them in this world, but that they are greatly adzead. It is the destruction and feare whereat wisdome will laugh & mocke. But for so much as derision and mockage are the dedes of dissolute and riottous persons, here might be asked whether it be a fit and mete thing for the wisdome of God to deride and mock, and whether it be lawfull for to attribute vnto him any such things. Answer, that wisdome doth not laugh and mocke after y^e manner of men, neyther is it lawfull for vs to attribute to him suche derision and mockery: for it were to make him like vnto y^e most wicked ones of the world, but the holy Scripture accomodating it self to our rudenesse, and willing to expresse what wisdome shall be vnto the vnderstanding and opinion of the hard hearted and obstinate, doth attribute vnto her mockery and derision.

¶ When your feare. The derision then

C. liij.

and

An exposition vpon the
and mockery of God and his wisdom,
is to feare & sodaynly to abash & wic-
ked when they loke not for it, to ouer-
throw and destroy them in her anger
and wrath, wythout hauing any pytie
of them, for al their weepings and cry-
ings, and for all their diligence to seeke
remedie. The lyke mockery is expres-
sed in the .2. Psal. where the Prophete
shewing how God can confute & pnde
and bayne enterpryses of men ryng
vp against him and his Christ, sayth:
But he that dwelleth in the Heauen
shall laugh: the Lord shall haue them
in derision. And we muste not thinke
that the Psalmiste and the wyse man
only threaten the wicked of their tyme
which submitted not themselves vnder
the yoke of GOD by repentance.
But as he promises of saluatio apper-
tayne to all faythfull, in what tyme so
euer they be: euen so the threatnings
are made for the wicked of al ages vnto
the ende. S. Paule doth well shew
it saying Rom. 2. & 5. But thou after
thine hardnesse and heart that can not
repent, heapest vnto thy selfe wrath a-
gainst

first of the Prouerbes.

gainst the day of wrath. &c. Let vs then
returne to repentance, that we be not
overtaken, & when we shall say peace
and safety, then suddaine death come
not vpon vs. 1. Thes. 5. a. 3. If we thus
doe, God will not deride nor mock vs,
in feare and destroying vs: for feare
and destruction appertaine not vnto
vs, they properly belong vnto the foo-
les and mockers, to the obstinate and
hardened: as Salomon doth shew the
when he sayth to them, *your destruction,*
your feare. And that there is no remedy
left for the obstinate and reprobate,
which refuse the wisdom of God,
who is the onely remedy, Salomon
sheweth it, when he compareth their
feare vnto *desolation*, and their destruc-
tion vnto a *whirle winde*. In desolation
all is wasted and destroyed, and the
whirle winde consumeth and killeth
that which it meeteth: but this desola-
tion and whirle winde do not destroy
& kill the obstinate, so that afterwards
they become stones and blocks, or like
brute beastes, when they are killed,
for being once smitten and beaten
C. b. downe,

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downe, they shall be afflicted for ever,
so desolation and storme will neuer
forsake them, as Salomon doth well
signifie it, saying: *When affliction and
anguish shall come vppon you. Then shall they
call vpon me. If they be not heard, they
cannot be deliuered. This everlasting
anguish is shewed vs in Mark. 9. g. 44.
When our Lorde sayth that in the Hell
fyre their worme dieth not, and fyre
neuer goeth out. For we haue sayde
expresly that eternall death is the last
destruction, to declare that the obsti-
nate people are not exempted from
destruction in this present life, but whi-
les they be in it they begin their Hell
and damnation, and that euen here
they are forsaken of God, as he doth
make them to feele. Caine, Saul and
Iudas haue witnessed the same. Gen.
chapter. 4. & 1. Samuel chapt. 28. Mat.
27. Salomon doth also well shewe it
when he sayth, That they shall call. ec.
28 By calling and earely seeking. We the-
weth they are in great care and greefe
for the euil they feele and feare to come
vpon them, By not to *answere nor to be
found,**

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found; he declareth how God regardeth
them not, and hath cast them vp for
euer. It may be sayd that if God doe
answere the wicked after their de-
ceasse, that by a farre stronger reason
he will answer them in this lyfe,
Luke. 19. God doth answer by Abra-
ham, the rich man lying in hell. Luke.
16. 23. Our Lord also doth answer
the goates. Math. 25. d. 41. Answer,
that after the minde of Salomon these
here haue not receiued answer: for
they haue an hard & sharp answer,
such as a man would make to his eni-
mie, resisting him to the face, as it is
sayd, and putting him by sides his in-
tent and enterpryse, euen such as the
Iudge maketh to the thiefe when hee
pronounceth his sentence, sending him
to the gallies. But Salomon spea-
keth here of a softe and fauourable an-
swere: such as a man doth make vnto
his frende, graunting him that which
he asketh. He sayth that God denieth
such answer to the scowles & scozners
which are obstinate and hardened, and
hideth himselfe from them, and wil in
no

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no wise helpe them : the which Salo-
mon doth signifie by saying, *they shall*
not finde me. But it may be sayd againe
that Salomon seemeth not here to
speake with the same spirite that Da-
uid his father did. Psalm. 50. c. 15. Call
vpon me in the time of trouble: so wil
I deliuer thee. &c. Answer, that Da-
uid doth speake of those sinners, which
are not hardened in their wickednesse,
but with all their heart & truely turne,
and seeke the Lorde. Such persones
are promised to be heard. Deu. chap. 4.
e. 29. Psalm. 145. d. 18. Ezechiel. 33. d. 16.
But Salomō speaketh of them which
make no account to repent, and
harden their hearts more and more a-
gaynst all holy admonitions and cor-
rections. Such persons are not heard
neither feele God to fauour them: for
they call not vpon him, neyther seeke
him for the loue: they beare him, not
for the hatred & vnpleasauntnesse that
they haue of their synne, but bycause
they are afrayde of Gods iudgement,
and that they feele their destruction.
Here wil be asked how such soles and
scor

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scorners call and seeke God, seing they
neither loue him, nor put their truste
in him. Answer, how Salomō spea-
keth here, eyther after the estimation
and opinion of the fooles and scorneres,
or according as they woulde appeare
to doe: for to say the truth, they neuer
call vpon God, nor seeke him, neither
can not, bycause they haue refused all
his counsell and correction, they know
him not. Rom. 10. c. 14. How shall they
call vpon him in whome they haue not
belieued? Also to call well vpon God
and seeke him, a man muste not cease
nor be weary. Luke. 18. a. 10. 1. Thes.
5. c. 17. Esay. 55. b. 6. Seeke the Lorde
while he may be found, call vpon him
while hee is nise. For as wee are al-
wayes in necessitie, so haue we al-
wayes neede to pray vnto God, to help
vs with his grace and mercy. For this
cause also our Lord Iesus Christ hath
a perpetuall Priesthode. Heb. 7. c. 21.
The fooles and scorneres, obstinate &
indurate feele not their necessitie, vn-
lesse they be sore pressed with feare, &
be in great affliction & anguish. They
thinke

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thinke they haue no neede of God, but when they loke to perish. And therfore till they thinke to be destroyed, they neither call vpon God nor seeke him: as Salomon doth wel shew it, saying: Then shall they call vpon me. &c. They would not crye, vnlesse they were constrained by intollerable euyls, and chiefly for feare of Gods sharp iudgement, and of eternall death and damnation. If then we would haue God to aunswere vs, let vs not tarry till we can no longer, but let vs tourne vnto him with all our heart, and he wyl receiue vs to mercy.

- 29 Bycause they hated knowvledge, and did not choose the feare of the Lorde.
- 30 They vvould none of my counsel, but despised all my correction.
- 31 Therefore shall they eate of the fruite of their ovvne vvay, and be filled vvith their ovvne deuises.

By the complaint that wisedome hath heretofore made of the idiots, scornors and fooles, she hath shewed that there was

was sufficient cause to threaten them
 with the iudgement of God. Not-
 withstanding as though they had not
 vnderstand this cōplaint, & as though
 they alleage that wrongfully and with-
 out cause they are threated, after this
 sort wisdom repeateth her cōplaint,
 shewing them that they haue well de-
 served so to be threated and also to be
 forsaken of God. She sayth then, *By-
 cause they hated knowledge. &c.* It is the
 wont of ydiotes, scozners and foles,
 so to despise the preaching made them
 in the name of god, that they seme not
 to vnderstande them, as though they
 were not spoken vnto : and therefore
 when for their contēpt they are thre-
 ned with the iudgement & vengeance
 of God, they magnify themselues, say-
 ing they are honest mē, although they
 be Clarke naught: and persuaade them-
 selues to be threated very wrongfully,
 and as though they had not hearde
 wherein they haue failed and do faile,
 they aske wherefore they are so thre-
 ned. Wherefore, to make them more
 mercifable, their faults are tolde thē
 againe,

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agaïne, but as it is said, they are there-
fore more vnerusable. For that they
aske the cause why they are threat-
ned, is not for to endeouour for to amende
their life : but rather that they may
iustify themselves and giue to vnder-
stand that they should not be touched.
By sides this we must note that repe-
titions are vsed in the holy Scripture,
the which albeit they are esteemed su-
perfluous and vayne, and be trouble-
some, yet are they profitable, yea ne-
cessary bicause of our rudenesse and
slownesse, the better to inculcate and
make that which hath already been told
vs to enter into our vnderstandings,
or that we may not pretende cause of
ignoraunce, if we despise what hath
bene taught vs. And among repetitious
those are most profitable, which serue
for exposition of that which hath bene
afore sayde : as is this same, whereby
wisdomme sheweth whereto she retheth
with her cry: to wēte, that men should
not dwell in ignoraunce, neyther bee
without vnderstanding, like brute beas-
tes : but haue knowledge and vnder-
standing

standing in the law and doctrine of the
 Lord, whereby they are kepte in the
 seruice and obedience of God in al hu-
 blenesse & reuerence, following true
 religion. Wherein the labourerth in
 vayne towarde the ydotes, scozners
 and soles, which are obstinate and in-
 durate. For so much it wanteth that
 they will profite thereby, that not one-
 ly they refuse the knowledge and feare
 of the Lord, but, which worse is, they
 hate it, and persecute it, as it is decla-
 red in this repetition. But if we would
 not haue such complaint repeated a-
 gainst vs, we muste by and by after
 we are once shewed our faultes in the
 name of God, and by his worde, obey
 admonitions and warnings, louing to
 be instructed: that we might knowe
 how to walke in the feare of the Lord.
 As touching the rest, sermons are not
 onely made for them which heare very
 well, and are easy to be taught, but al-
 so for the deafe, and them which wold
 seme not to vnderstand what is tolde
 them. We must iudge that such peo-
 ple haue great neede to haue one thing

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often tolde them, otherwise we might
thinke that in the wyryngs of Moles,
of David, of the Prophetes, Apostles,
and Euangelistes, there are many
vayne & superfluous things: for they
do greatly vse repetitions, and say one
thing in diuers wordes. And also, al-
though we thinke we haue no neede of
repetitions, and that we ought not to
vse them, yet if we marke them when
they are directed vnto the indurate &
obstinate, they will greatly edifie vs.
For, first of all we vnderstande, that if
God hath such care to reduce the obsti-
nate into the right way: by a more
strong reason he wyll not suffer those
which are easy to be taught to forsake
the right path: but will haue care to
lighten them by his worde, that they
continually might follow it not decli-
ning on the right hand, nor on the left.
Secodly, we shall not desire to follow
the indurate, seeing the so often repro-
ued, and be threatened so sharply: but
shal be moued to grow more & more in
true knowledge, whereby we may be
kept still in the feare of the Lorde.

first of the Prouches.

Therefore shall they eate of the fruite of
their owne way. &c. As the heauenly wis-
dome is not contented once to haue com-
plained of the ydiots, scorneres and fo-
les, but hath repeated her complaynt:
so now she maketh agayne the lyke
rhyming as before, but in other wor-
des. For that which she hath called
feare, she calleth eating: & that which
she called destruction, she calleth to be
filled. Wherein we may see she speaketh
Ironically, in mocking & scorneres, as they
deserue so to be. And by so speaking
she hath respecte to their enterprises &
counsels, which were opened vnto vs
when he sayde (verse. 12. & 13.) we will
swallowe them vp. &c. Now mocking
their enterprises, she sayeth, Therefore
shall they eate of the fruite. &c. As if she
did say, Even as all the labour of man
(Eccl. 6. c. 7.) is for his mouth: & that
there is no profite to man, but that he
eate (Eccl. 2. d. 24.) and drinke. &c. Sith
these persons haue laboured both with
body and spirite, it is not reason they
should lose their paines, but be recom-
pensed for their trauayle, and receyue
F. y. the

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the reuenue: otherwise they shuld haue
wrong done the. For it is sayd. 1. Coz.
2. a. 7. Who goeth on warfare any
tyme at his owne cost: Wherefore, as
they haue inuented mischief for the
innocent, and taken great paynes to
destroy and kyll them, not onely in br
dy, but also in soule, by offending them
for contemning of my counsell & cor
rection, for hating of knowledge, and
refusing the feare of God: euen so to
recompence them for their labour, I
will cause mischief to light vpon the:
that is to say, the frute of their thought
es. To lay trappes for the innocent,
they haue digged and graued pyttes:
but to drinke their spyll, they shall fall
into the ditch they haue made: & that
they may haue more than they can de
sire, and spewe by agayne, their wic
kednesse shal returne vpo their heads,
and their wrong shall fall vpon their
owne pate. In this sorte the going
downe of their meate will trouble and
griueue them, and their filling intol
erable to them: as Salomon doth like
wise declare it, saying:

first of the Prouerbes.

- 2 For ease slayeth the folish, and the
prosperitie of foles destroyeth the.
33 But he that obeyeth me, shal dwell
safely, and be quiet from feare of
euill.

As when the gluttons and dronkardes
abound in worldly riches, they can not
use them sobriely & mesurably, to keepe
them in health of body, that they may
employ their bodies and wits to suche
workes as be profitable both for them
selues and for their neyghbours: but
do use them excessiuelly, eating & drink-
ing without rule & measure: which
is cause not onely that they sleepe oute
of tyme, vomit their meates, & spew
out their wine, and that they care not
to do well no more than brute beastes,
who are suffised with eating, drinking
& sleeping, but is cause also why they
are deceiued of their opinion: for they
hauing aboundance of riches, and be-
sing them after their lusses, doe iudge
them selues happy, and think they are
at their ease, and haue their pleasure,
and that no euill can happen them.

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Enen so the withholde and fooler, seing
themselues to be the greatest heape, &
percepuing themselues the strongest,
none risiing which can do any thing
against them, and that by this meanes
oftē times come to atchieue their coun-
sels and enterprises, doe iudge to be at
their ease and to haue sounde and sure
prosperity: therein they become so drō-
ken and abused that they think no euil
can euer fall vpon them, and in this ar-
rogancy they are giuen to inuente the
destruction of their neyghbours, and
all the exhortations that can be made
them by the word of God, they despyle
& reiect: but contrary to their opiniō,
they are environed and cōpassed with
miseries & calamities, thzough feare
wherof they become almost dead. And
for that y in such miserie, though they
cry & lament, they seeke not those re-
medies which they ought, they are de-
stroyed: in this sorte their ease kylleth
thē, & their prosperity destroyeth them.
The Sodomites & Gomorhiās haue
experimented such ease & felicity. Gen.
13. First of all let vs then note that the
way

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way of the witholdes and sowles is no-
thing but sinne, whereof the rewarde
is death. Rom. 6, d. 23. And S. James
sayth in his. 1. chapt. c. 15. Then when
lust hath conceived, it bringeth forth
synne, and synne when it is finished,
doth bring forth death. It is not for-
nought that we are warned not to con-
sent to them, and to walke wyth them
in their way. And as their way is not
god, and can not bring forth but euill
fruite: so their counsels are wicked &
ungodly, as we haue sene: for they
tende to no other end but to vndo their
neighbour, and to contemne all dis-
cipline. Whereupon it followeth they
eate nothing that is ought worth: and
again, albeit the bodily meate which
they take in this world doth please the
yet it doth but payson them: for spend-
ing y^e goods which are none of theirs,
they deserue death which will not faile
the. If we then would haue our bodies
wel refreshed, let vs follow the counsels
of wisdom. Tit. 1. d. 15. Vnto the pure
are all things pure, but vnto the y^e are
defiled, & unbeleuing, is nothing pure.

J. iij.

Se

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Secondly, as the sottes and fooles that
eate of þ fruite of their way. &c. as they
deserue: so wyll God graunt this grace
to those whiche apply themselves to
wisedom and prudence, that he wyll
satisfy them wyth the frutes of their
good way and of their holy counsels.
Esay sayth in his thirde chapter, verse
10. Say ye, surely it shall be wel with
the iust; for they shall eate the fruite of
their works. The sottes & fooles, which
forsake the Lorde, shall be depriued of
such meate: as it is sayd in Esay. 65. b.
13. Beholde, my seruants shall eate, &
ye shall be hungry: beholde, my seruants
shall drinke, and ye shall be thirsty. And
Mat. 5. a. b. blessed are they which hun-
ger & thirst for righteousnesse: for they
shall be fylled. And as ease destroyeth
the wicked, for being fatted either they
forget God, or else spurn against him:
euen so when the wise haue bene afflic-
ted, they shall be quickned, and not de-
stroyed. We haue many promises &
exāples in the Scriptures, but bicause
of breuitie, we will leane of.

33 But he that obeyeth me. That þ sayth
ful,

first of the Prouerbes.

fol, which feele themselves to runne
when astraye, according as their cor-
rupt nature is inclined to euill, should
not dismaye, being feared with h̄ thre-
nings that are made against h̄ foolishhe,
that they should not thinke they are
appointed to destruction, without sca-
ping, wisdom maketh them a pro-
mise of great cōfort: wherin she shew-
eth the remedy & meanes wherby feare
may be eschewed, and destruction put
away. This promise ought greatly to
comforte vs: and for to receiue it, ther
is no more asked of vs, but that we o-
bey the wisdom of God, when it spea-
keth vnto vs by his Scriptures, & by
the mouth of his ministers. But the
Pope and his, demaund cleane contra-
ry, and burne the booke of the olde &
newe testament, which containe h̄ ho-
ly Scripture: they persecute & put to
death so much as they cā the ministers
of the word, and they that gladly heare
them. And in this sorte it standeth not
in them that the wisdom of God is
not dumbe, & we not deafe. And so do-
ing no thank to them that we be not in

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continuall feare, and destroyed. For
sith the remedy and meanes to be de-
liuered of feare, and escape destrucion,
is to obey wisdom, and they wyl not
suffer it: it followeth that thei seeke no-
thing but our ruine and distruction.
Wherefore that may be sayde to them
which Christ reproched the Scribes &
Pharises with all. Math. 23. b. 13. Woe
therefore be vnto you Scribes & Pha-
rises, Hypocrites, bicause ye shut vp the
kingdome of Heauen before men: for
ye your selues go not in, neither suffer
ye them that would enter, to come in.
When as much as in the is they, take
away the word, which is the onely key
of the kingdome of Heauen, they hin-
der men as much as can be from en-
tering in. For by the worde, the Hea-
uens are opened vnto them which re-
ceiue it, and by the same they are shut
from them which reiecte it. S. Peter
hauing the promise of the keyes, hath
receyued nothing but the charge to
preach the Gospell, which whosoener
belæueth, shall be saued: & so the doores
shal be opened for him: & he that bele-
ueth

first of the Prouerbes.

not, shall be condemned : and so
shall be shut against him. If
worldlings delight to sing & heare
pleasant songes to the flesh, and are
griued thereat, but if they be able,
pay wages to those which can sing &
play upon muscalle instrumentes, that
they may passe their time from day to
day : by a moze strong reason the chil-
dren of God ought daily to apply their
hearts and mindes to obey this sweete
voice of wysedome, yea, to forsake all
that we haue in the world, be they pa-
rents or frends, be they temporall good-
es, reputacions and honour, rather
than to be depriued of this voice so gra-
tious and desirable. This voyce bring-
eth vs the lawe of the Lord, which is
right, conuerting the soule. &c. Psal.
119. Thus doing we shall truely o-
bey wysedome, and by this meanes we
shall be safe : & when affliction shall as-
saile vs, we shall not be afrayde. As it
is playnely shewed vs by the parable
which is in the .7. Chapter of Saint
Matthew d. Verse. 24) of the wise man
that buylded hys house vppon a rocke.

By

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By this same we may vnderstande, &
what safety or rest God doth promise
vs, seruing and obeying him, that we
must not thinke we be exempted in this
world from miseries & afflictions, from
feare & dread. S. Paule hath wel pro-
ued it, as he sheweth it in the second to
the Corinthyans, chapter .1. & 7. Like-
wise do all they proue it which will liue
godly in Christ Iesus, as it hath bene
afoze tolde them. The safety then of
faithful consisteth not in suffering any
affliction in this world, nor in not being
astonished, but herein that whatsoever
happen vs, we shal not be overcome w
feare, neyther shall the afflictions come
vpon vs like a whirle winde, which
should consume and destroy vs. The
deliuerance from all euyls shal be
when Christ hath gathered vs to
himselfe, shall wipe away all
teares from our eyes,
& shall giue vs rest
ioy, & eternall
felicitie.



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*In the Yeare of our Lord. 1565.
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